

A N S W E R

T O

PEREAT PAPA:

O R,

A Reply by way of Letter

F R O M

A GENTLEWOMAN to a Person of QUALITY;

Commending to her consideration a Paper Entituled

PEREAT PAPA;

Or, REASONS why POPERY should not inherit the

C R O W N.

Answer a Fool according to his Folly.

S I R,

HAD the Paper you sent me, intituled *Pereat Papa, or Reasons why Popery should not usurp the Crown*, come accidentally to my hands, and had not been seriously recommended to my observation by you, I should have concluded its Author had jocularly intended, or to, use his own phrase, conceived, and that very candidly, such Reason proper to Burlesque, a late Design for altering the Succession, on account of that so often baffled a Cause called *Popery*. But instructed by your Letter from so wild a Reflection, I begin to consider it as the Labours of some Grand Sage — *Ignoramus* of the Common-Law, which furnishes its Students with Reasons intelligent to none but themselves; but Reasons, since he is pleased to call them, so let them be, for should a silly Woman venture to question that Title, she might perhaps anger some terrible Judge that daily deals out Death with the like Logick.

Therefore with humble submission to such powerful Disputants, who can destroy by president those they cannot confute, I will give you my Observations thereupon, and first upon his Preamble, in these following words.

It is conceiv'd, and that very candidly, without prejudice to others Judgments, or troubling our selves with that so often baffled a Cause called *Popery*, That a *Papist* ought not to inherit or succeed to the management of the Crown.

ANS. Now as to his candid conceiving, without prejudice to his Judgment, I humbly conceive, That those quaint words, and all the rest so ill put together, are meer Non-sence; and that without the help of his Title it would be hard to find out his meaning to be, That a *Papist* ought not to succeed to the Crown: His first pretended Reason is,

R. In strictness of Law, because one so qualified hath wilfully disabled or rendered himself incapable of that Benefit which the Common-Law (after the usual course of descent) doth positively require; for 'tis presumable, That he that succeeds in the Office of the Crown should be legally adopted to execute so great a trust; and therefore if *Minus Idoneus* not sufficiently ballasted with the Notions and Intrigues of State, others are to govern in aid of him, as in case of Ideocy, Lunacy, or the like; and the Parliament is bound (as trusted to redress Grievances and secure the Nation) to place it where Religion and Propertie shall be adjudged most safe.

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ANS. Here

A N S. Here he would be thought a Lawyer, a Calling I have not profest, because I observe Women are rarely made Judges; but yet I am not so ignorant of the Common-law, but that I have heard it defin'd to be right reason, guided by ancient usage: Therefore if this Gentleman had brought but one President where a *Papist* had been put by the Crown, meerly for being such, he had saved himself and his Readers much trouble in composing and observing so many nothings, as his eight unintelligable Reasons amount to: But in the name of Wonder, how does a *Papist* Prince incapacitate himself for the Crown by the Common-law, (after the usual course of descent) when from the time of the Conquerour there has been one and twenty of that Religion, and but five of the Reformed Church, have worn the Imperial Crown of this Realm; but to speak to the purpose, it is plain that the Common-law alters not the Succession on account of Religion, nor indeed on any account whatsoever, no not if the King be *Minus Idoneus*, Infant, Ideot, or Lunatick: for right reason, continual usage, with numberless Presidents in this and other Hereditary Monarchies, teach us, That such alterations would do more harm to Religion and Property, than any of those Temporary Inconveniences, so that the Common-Law, both by President and right reason, abhors his Reason: and what the Power or duty of Parliaments in this Case is, I am sure is a Theame too high for him or me to define; therefore I will pass on to his 6 pretended Presidents of that nature, and if any of them proves the least part of his purpose, I will submit my Reason to be the Slave of Incoherency for ever.

President the 1st. *Edgar Ethling*, (as Stories agree) was the undoubted Heir, yet *William* the Norman, commonly called the Conquerour, was call'd in to oppose *Harold*, and invested with the Crown, and *Ethling* for ever an Exile and disinherited.

2^{dly}. After him succeeded his second Son, *William Rufus*, and not *Robert* the eldest.

A N S. By his leave, Stories do not agree, that *William* was called in, though *Edgar* the right Heir 'tis true was put by, but 'tis as true (that Stories agree) that Liberty and Property were thereupon destroyed; for *William* divested whom he pleas'd of their Lands, to gratifie his Fellow Conquerours: Nor did the second *William* deal kindlier with any whom he suspected had the least Eye to his Brother *Robert's* Signiority; nor was the Nation freed from this Tyranny untill the Blood of the right Saxon Heir *Edgar* was again inoculated into the Crown by the Wife of *Henry* the First. Would any Man then in his right wits write such Presidents in order to preserve Religion and Property?

3^{dly}. King *John* not only laid aside *Arthur Plantagenet*, his elder Brother's Son, but likewise put him to death.

A N S. By this President *Ignoramus* discovers his Morals; For that King *John* usurp'd against his Nephew *Arthur* none denys; and that thereupon ensued Bloody Intestine Broyls, with the loss of *Normandy*. &c. with other National Miseries, the constant consequences of such mutations, but that he murder'd his Nephew he ever denyed; though had our Lawyer been of his Council, he might have boasted it, because 'tis two to one, the young Prince stood *Papistly* affected.

4^{thly}. In *Cicily* there was lately a great Contest between the two Sons of *Charles* the Second, *Martellus* and *Robert*, and I find the Crown awarded to *Robert* the youngest, as, *Magnus dignus ad Regandum*.

5^{thly}. *Alexander* was demanded to whom he would bequeath his Scepter, he said, *To the worthiest, and to him whose Sword hath the sharpest point*; meaning, to him whose Vertues were most Lucculent, and of the brightest Integrity, according to the disposition of *Jacob*, passing by *Manasses*, and conferring the Blessing on *Ephraim* the younger, as most deserving and acceptable to God.

A N S. Now would I defie your Author, or the most cunning Sophister on Earth, to make these two Presidents, or any part of them, to quadrate in the least with his Title to them: There are several Presidents of this nature, but he is extream lucky in his choice, both of words and matters which are nothing to the purpose, and above all in the next.

6^{thly}. The State of *France* rejected the King of *Navarr*, and appointed *Henry* the Fourth to reign over them, because of another Religion, in leaving God, and complying with their Church, to gain a Crown, with what a Tragical end did they reward him?

A N S. Would not this President give me just cause to believe, That the Gentleman was burlesquing his Cause; for who could think a man so ill vers'd in History, should pretend to quote Presidents from it; They rejected, says he. the King of *Navarr* for *Henry* the Fourth; and why could he not have said, They rejected again *Henry* the Fourth for the King of *Navarr*; and so it had been a noble President to such as did not know that *Henry* the 4th, and the King of *Navarr*, were one and the same Person: But why should I concern my self with so impertinent a Paper; for indeed all his Presidents are as much to the purpose, as the reply to ones demand, Why the Devil was generally painted with Horns? how says the other, did you never read in Scripture, that *the Devil goes about like a roaring Lyon, seeking whom he may devour*. Therefore, not much to combat a Nothing. I will only observe the Gentleman strangely forgot one President, proper indeed to his Principals and Morals, that is, the Deposal and Murther of *Charles* the First, on pretence, amongst other Falshoods, that he favoured *Popery*: This truly, as to his design, is worth a thousand such as he hath quoted.

Reas. 2. Can it be thought but that he that succeeds in the Crown, should not succeed *Concurrentibus his qui in jure requisierunt*, as the Civil Law expresses it, That in all the concerns thereof, which are the Laws, principally those that relate to Religion, and not for one man led away with a purblind

blind perverseness, renouncing the Religion he knows not why, (and so wilfully attainting himself) to inthrall the Nation in Superstition and Tyranny; for regularly in all parts, where *Popish* Lords are in the Church, there Tyranny of course rages in the State.

AN S. Can this be thought to look to any reasonable man like Reason, for, except a scrap of Latine, (whereby the Gentleman pretends to the Civil Law, of which he understands as much as of the Common, or History) there is not one word to the purpose; for, what can purblind perverseness, or wilfully attainting himself mean more than mallice, as the whole Sentence indeed is intended for, concluding with a positive falseness, since it is well known we owe our thanks for *Magna Charta*, and other Franchises to Popish Princes.

Reas. 3. 'Tis a Maxime amongst Lawyers, that, *Lex facit Regem*; and Maxims must not be denied; if so, then to speak out after the true intendment of the Law; he that comes not to the Crown *satiatim*, as the Law notifies, and prescribes, 'tis no lawful Succession, but down-right usurpation, and without scruple it is in the Devoir of every good Christian to withstand an Usurper, it being undoubtedly more pleasing to God to put one man by who thus wilfully disables himself, and withall most shamefully usurps, than expose Millions of Souls to Damnation, and the Streets to flow with Blood, by suffering that Religion to creep in, whose Reformation (at the milder rate) will certainly prove Fire and Faggot.

For this very cause *Mecha* was removed from being Queen, by her Son King *A/a*, for making an Idol in a Grove, incited thereunto by the Prophet *Azariah*.

AN S. I will believe it is a Maxime, and by it is only meant: That by the Law, the next of blood, is made King; for as to his inference, 'tis malicious, Trayterous, and Ridiculous, setting up in every pretended good Christian, a power to depose any Prince he pleases to call an Usurper; for his Fire and Faggots they are meerly Wildfire in his own Brains, as his Example of King *A/a* is, who only took from his Mother the dignity of a Queen: for the Regal Power was before in himself, and sure he had reason to suppress in his first Subject so great an Example of Idolatry.

Reas. 4. The succession of the Crown and a common descent much differ, for if an Heir that's a Subject prove loose and debauch'd it little damnifies the Publick, more deserving persons may haply step into his Possession, and be more serviceable to the Publick; the damage is still but private to his own Family. But in case of the Crown, there is none so senseless but must needs conceive the damage most fatal, because universal, the whole Nation must inevitably suffer, Religion be subverted, and Property destroyed, and the whole people in danger of their lives.

'Tis well known in the private case, the Heir is usually thrown off and disinherited, if an Entail, it may be destroyed, and the Law justifies it. The like in the publick of the Throne (the Grand Inquisitors of State and Conservators of the Liberties of *England*) the Parliament may for weighty Causes refuse the Heir presumptive, and for the safety of the Nation, settle it where they in honour and prudence conceive most proper.

AN S. What shall I say more to all this New-Nothing, but that 'tis not fit he or I should limit the power of the King in his Parliament; but 'tis to be supposed that they will know best how to obey new Laws, who are not factious against the Old, as your Author most impudently appears to be, notwithstanding his Golden Rule.

Reas. 5 We read in Scripture, which is the Golden Rule we must walk by; That *Libnah* revolted from *Jehoram* because he had forsaken the God of his Fathers, and so we had better forsake man and adhere to God in keeping our Religion, than trust to man and lose God, to be unavoidably destroyed here, and hereafter irrecoverably damned in serving *Baal*, and parting with the Divinity now established.

AN S. This might have past as well for a President, as a Reason, but that he infers from it a necessity to revolt from the worship of *Baal*, for the Divinity established, which privilege by my consent no body shall deny him, since he has already made a revolt from Common-sense and Humanity, by so many vain and Chymical suppositions as are put together in this and his next Reason.

Reas. 6. When *Rehoboam* had prepared a huge Army to reduce the *Israelites*, he was forbidden by the Prophet, *Thus saith the Lord, ye shall not go up nor fight against your brethren, for this is for me*, mark, he calls them Brethren not Rebels.

Passive Obedience therefore is simple and fit for tame Owls that know no better, now God has discover'd the Snare and the Pit of Ruins that the Pope and the Devil has prepar'd for us, if we do not timely countermine it by cautionary Laws to suppress those that dig'd it, we may in a short space be thrown into it head-long and no one pity us.

But the Right Line with some shallow pated talkers, is a *Noli me tangere*, so sacred forsooth, that we must venture Body and Soul in subjecting our selves to all the curses imaginable that Hell it self can inflict on us, rather than in the least alter or controul it, a very frivolous Caveat, and not to be heeded, humane examples, as I shewed before, have voted against it, and the Scripture warrants it, *Samuel* foretold in the Case of *saul* that he would be rejected for his disobedience, though not his Person degraded or Deposed, yet that the Kingdom should both be remov'd from his Line and Tribe, which was done accordingly, and transferred on *David*.

This proves very fully that Heirs, or next in Succession, are not so immoveably placed, but that they may

may lawfully (on just Cause) be displaced, if not legally Qualified, and others put up for Gods glory in their Rooms.

God railed *Jehu* to purge Idolatry against the House of *Ahab*, all the Sons of *Ahab* were beheaded, and in a manner his whole Line cut off, for his good Service he had a Promise of a special Blessing for his Issue to continue the Throne to the fourth generation, several other instances I could give, but this may suffice.

In brief there is no Reformed Church, from the first *waldenses* of *Lyons* and *Languedock* to this very day, but have held it lawful.

A N S. Through all the railing and no Reason of this long Reason, I will only pick out these Observations; First, That the Author is no true Son of the Church of *England*, who has always taught her Children Passive Obedience at least, for which they are by our mannerly Statists branded with the Titles of Tame Owls and shallow pated Talkers.

Secondly, That he has cast an Aspersions on all the Reformed Churches, from the first *waldenses*, &c. to this day, for holding his Wild Principles and bloody Examples lawful.

Thirdly, What greater advantage he could have given the *Jesuits*, falsely charged with such Principles, to retort them on the Reformers, I cannot tell, but this am sure, if it be true, it is a fair Caveat to all Princes, not subject to such Doctrines, to be careful of their spreading in their Dominions, for at worst 'tis less dangerous to have one Mad Deposer, called the Pope, at a distance, then to have every Town in ones Dominions crouded with such Sovereign Judges, whose Sentences may be executed according to this Divinity by every desperate hand.

Reas. 7. 'Tis conceived by half-witted States-men, that Restrictive Laws may prevent all mischief, and secure the *Protestants*: A very vain Opinion, and most fallacious; for Laws will never bind, but more enrage, shackle him as you will, and load him with ne're so many Laws, when King, he and his Party will be restless, till they have set themselves at liberty, and to have the *Protestants* under; when King he is not Impeachable, and the *posse Regni* will then be at his disposal.

When the Wolf is Shepherd, the Flock is very safe indeed, and like to be well look't to; after all denounceable at will; for if his Party now commit such outrages, that no Age can parallel, what will they do then? now no man safe in his Bed, then none safe at all; they will adventure to murder people covertly, and in their houses, for they hold it no more sin than to kill a Dog.

A N S. The Gent. might have been more mannerly in his Character, if it be considered what States-man has lately in Council, or rather to the Parliament, declared his Opinion for the Restrictive Laws under a right Succession; whose Declaration ought to have made that matter, *A noli me tangere*, at least to any private person: But he that dare speak evil of Dignities, and brand Superiours with the Title of half-witted States-men, would, had he but half the courage that he has malice, commit greater outrages, than Fancy can make the others guilty of.

Reas. 8. In fine, be sure he and his Party (which will daily encrease, and the *Protestants* decline) will soon get an opportunity, either by Stratagem, or open force, to avoid all Laws, though they are ne're so strong and wary, and so impossible to be safe without a *Protestant* Successor.

A N S. This Prophetical Reason, in fine, is at best but one Doctors Opinion, and, I doubt me, but a meer *Mountebank* at the Pulse of a Kingdom: of which I will assure you, Sir, I perceive by his Paper he knows so little, that a better Discourse often comes *ex tempore* from a good Woman at a Gossiping upon the same Subject. For the whole, 'tis an unconnect Rapsody of meer words, interlaced with scraps of *Latine*, brought in to as little purpose as his Presidents; so that if he be your Acquaintance (for Friend he cannot be to so worthy a Person) perswade him to keep his Ignorance out of Paper hereafter; and his Impudence, to treat of Subjects so much above his comprehension, will pass off well enough in *Coffee-Houses*, where to rail sufficiently against *Papery*, is policy to the purpose: To which Crouds of unthinking Praters, I freely bequeath him, as I do my self, to be for ever,

Yours.

S I R,

Since my Answer to yours, in slight observations, on *perest Papa*, I find the Author so fond of his folly, as to put it in print, though with a little alteration, I suppose by direction from the Printer, for he has chang'd his first President; not into better sense, nor a jot more to his purpose, but into something that shews he has been told by some-body, that *Henry* the Fourth of *France*, was the rejected King of *Navar*; but his Historian, it seems, could not inform him, that the Crown was settled on his Head, and that he had a long, glorious, and prosperous Reign, till assassinated by a desperate, barbarous, and irreligious Villain, upon a private revenge as was ever believed, and has been since confest by *Ravillacks* Brother on his Death-bed in *Germany*. The Printer too had the manners, I suppose, against the Authors will, to leave out the witty Epithet of tame Owls, given to the passive obedience in his sixth Reason; other material change there is none, and you must pardon this, being printed since: 'Tis pity the World should see the Coxcomb uncorrected, and that by the hand of a Woman, the provocation whereof, I suppose, made him appeal to the more Judicious in print, and has forced me to do the same, with this addition to my first Sentence. — *Bray a Fool in a Mortar, and he will not return from his folly.*